1: Glacken E-5 (1951-1952) 1953 AC7 Okinawa AC7

175 648 439 empire provided the incentive. The central district of Okinawa became an entrepot in the triangular China-Ryukyuan-Japan trade. In the beginning the cultural interchange was a consequence of sending Chinese ambassadors to assist in the investiture of Ryukyuan kings and the travels of Ryukyuan emissaries to Peking. Naha in Okinawa and Foochow in Fukien were ports of entry and exit for the travellers.

The Ryukyuan emissaries left Naha for Foochow on the Min river in Fukien and then began the trip north to Peking. Ryukyuans brought copper, tin, and sulphur and received brocades and silk in return. The Ryukyuan as well as ambassadors from Korea, Annam, Burma participated in this official reception at Peking.[9]

175 177 The first contact with Chinese learning has been dated at 1392, when the son of the king and the son of his master of camp were allowed to attend the Imperial College. The usual route from Naha to Foochow became a cultural corridor joining China and Okinawa. This contact with Chinese learning and writing lasted until the Japanese annexation in 1879. Hall in 1816 and Perry's staff in 1853 mentioned the devotion among the higher [565] classes to Chinese learning, and though this no doubt was confined to those residing in Naha and Shuri, it was this Chinese educated class that ruled the island. With this learning too, there came the ideals of the [641] Confucian state and its five relationships, parent-child, husband-wife, [593] friend-friend, younger brother-elder brother, and subject-sovereign, which were reflected so forcefully in the family system and in the state as well. This coloring of the whole government, composed of men with Confucian ideals gradually changed, says Spencer, following Iha, "the whole mental outlook of the male population, at least around Shuri. This would, perhaps, not extend inland, and was not given to the women." In the countryside the influence of women, through the noro system, was still strong. [562] This Confucian ideal of the state, as Spencer and Iha have suggested, [779] probably had a great deal to do with the dis-establishment of the noro system as a state religion in the seventeenth century.[10]

In the reign of Sho Shin (1477-1526), there were further foreign contacts and domestic consolidations. Buddhism was encouraged and in [779] fact reintroduced, this time from Korea. The Okinawans requested from their Korean "suzerain" the sutras, the Buddhist canon, and religious objects in 1462, 1479, and 1483.[11] Chinese artifacts, books, and other articles were imported, and palaces on the Chinese model were constructed at Shuri. Chinese customs, dress by rank order, and the Confucian ideal of the state became part of the culture of Naha and Shuri, probably less so in the other parts of Okinawa.

[Text continues on TOP of P. 31--Analyst]

9 Binkenstein, Okinawa-Studien. Monumenta Nipponica 3 (1940), 201-02. Binkenstein, Zur Frage der Ryūkyū Gesandtschaften. Monumenta Nipponica 4 (1941), 264-67. For the route to Peking, see p. 266.

10 Spencer, as cited, 108-09. Quotation is on p. 108.

11 Haguenauer, Relations du royaume des Ryūkyū avec les pays des mers du sud et la Corée. Bulletin de la maison franco-Japonaise. Série française. T 3, No. 1-2. Comptes rendues, 114.

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This desire to learn English is more than a wish to communicate with Americans. Opportunities are open for those who know English, and people of all ages realize that theoretical and applied science and improved techniques come from the West, and that English is a means of understanding and applying this knowledge. Channelling this desire, through competent instruction in the schools, which will result in efficient self-guidance afterwards, is one of the significant problems of Okinawan education. But the techniques to be used on a permanent basis should be left to the professional linguist.

Should for example the methods of Basic English be adopted as a matter of policy and be encouraged in private study? Or should language study be based on the principles set forth by the rapidly advancing field of linguistics? Or should we accept the guidance of doctors of education who are specialists in curriculum construction and language training? My own bias is toward the manuals developed by the linguists, such as Spoken Japanese (EI 561-62). This approach, with its pattern sentences, is based on an analysis of the structure of the language itself. Basic English poses the problem whether the English taught is really basic. In my opinion, the crux of the matter is to study the presuppositions underlying these approaches and not the subject matter they produce. American learned societies, with the co-operation of the Army and the Navy, and the subsequent university programs in language study, have made great strides in these fields, both theoretical and applied. They represent the most advanced thinking in the world on these subjects, and the body of knowledge which they have should be most useful.[4]

5

Home, School, and Village

There are strong bonds between the home, the village, and the school. Parents help their children with their elementary readers. There is homework and classmates may stay at one another's houses over night. Parents are interested in children's school problems, but they do not visit the schools often, except at times arranged by the officials. PTA's have been organized, but it is still too early to tell how successful they will be. Since the PTA, like the Women's Association and the Young Men's Association, fits in the culture, it probably will thrive.

On entering school, the child is introduced to a new language which he has not spoken to any extent in childhood. Okinawan is the language of the pre-school child. Beginning school, therefore, is a bigger break than it is with most cultures.

The schools usually draw on several villages for their student body

[4] It is only fair to say that my own bias in favor of the approach developed by the technical linguists grows out of instruction I received in Japanese in the Army's Civil Affairs Training School Program in 1943-44.

[Kochinda-son]

586 property. After that action he was called by the villagers "white ant", or
159 "termite". From the beginning, community feeling was behind Yae and opposed
829 to him. Circumstances of her birth carried little stigma, but his actions outraged everyone. People thought it quite natural that she should live with another man and bear his child before Jirō formally recorded the divorce in the 'koseki'. As far as the villagers were concerned, the divorce had become effective when Jirō sold his inheritance.

161 ## 3. A Note on the Accuracy of Population Statistics in Okinawa

Much conflicting population data were encountered by the SIRI team. Hence this note is included as being of possible value to military government and to other social scientists who may work in Okinawa at a later date.

Census Figures Year-end census figures, which are based upon de facto count rather than de jure count are the most accurate, since they include all persons actually resident in the village at the time, as well as 'museki', or persons without an official local 'koseki' record.

Many times these census figures are supplemented by figures reporting both the above and all persons visiting in the village or town at the date of census. These "visitors" may include students, peddlers, guests at inns, persons in institutions, and persons visiting friends or relatives. A few examples from the 1953 statistics report of GRI are given below:

Table XXVII

Political Unit	Koseki Population	Resident Population	De Facto Population
Okinawa Guntō	649,997	627,556	637,215
Shuri-shi	22,372	21,921	23,015
Nago-chō	17,067	16,955	17,255
Goeku-son	21,065	20,931	20,749
Kochinda-son	8,738	8,504	-not given-

161 The Museki People 'Museki' is a term applied to single individuals or families who are not registered in the political unit where
641 they are living. They may maintain with varying degrees of attention and accuracy a 'koseki' elsewhere. Some simply may have no registration in a 'koseki' anywhere due to a semi-wandering life or a criminal beat. These latter are said to have no legal rights. "How can anyone have rights unless he has a 'koseki'?"

161 Ad Hoc Counts Persons who wish an accurate count of the people in any village are advised to consult directly with the village
621 headman, or 'kuchō', rather than with the 'son' office. He is in constant daily touch with village affairs, and is the most knowledgeable man to contact about village matters. Figures given by a 'kuchō', usually are the most accurate for total number of people in the village at any given time. 'Museki' persons are included, but those who are legally residents of the village and living elsewhere are not included.

582 178 average age at the time of marriage, investigation into the registries reveals that the range has narrowed somewhat. Formerly some girls married at thirteen and fourteen; today this would be considered rather unusual.

[177] The Japanese administration attempted to discourage endogamous marriage practices, particularly kin-group endogamy. All agreed that the practice has declined; yet in Kanegusuku nearly 50% of all marriages were within the kin group and 66% of all marriages were within the village. An analysis of these figures on an age basis indicates the practice is declining there.

833 178 833 Sex It is said that sexual standards have changed in that there is less sexual license among the young people and that they tend to have their first relations at a later age than formerly. This is attributed in part to the moral training of the schools. Another factor seems to be the general decline of several informal village institutions which permitted young people considerable sexual freedom. One informant stated that those who continue on to high school and university generally have their first experience at a later age than those who attend only junior high school.

642 177 641 Government The Japanese introduced a modern system of government, abolished the Okinawan aristocracy, and granted suffrage to all males of twenty-five or more years. The American Civil Administration has attempted to liberalize laws and to make possible a greater degree of self-government. [625] [666] Police powers have been limited, universal suffrage has been introduced, and the number of elected officials has been increased.

621 178 To date there has been little change within the village, where suffrage and office-holding remain limited to household heads. Villagers acknowledge that there is greater freedom for action at the local level today; yet they are not desirous of obtaining greater self-government. They feel that it would require too much of their time and that there is too little money available to finance its operation. Village leadership is virtually unchanged. Change where it has occurred has been initiated at a higher level.

632 178 At the township level the electorate has been broadened to include all persons, male and female, over twenty years of age. The mayor who was formerly appointed is now elected to office.

771 177 178 793 Religion There has been a general decline in the indigenous Okinawan religion, effected by Japanese policy, wartime attrition, and the spread of education. Formerly a hierarchy of priestesses extended from the kin group through the community and region to the person of the king's sister, the chief priestess. The Japanese removed the top echelons of this hierarchy, but the kin group and community priestesses continued to function. World War II resulted in the death of many religious functionaries, and as the office is usually hereditary within a specific family and often limited to a particular member of that family, there has often been no replacement for the office. Lastly there is an increasing tendency among the young people, due to the influence of the school, to regard religion as superstition.

796 178 Many villages, especially those without religious functionaries, have discontinued all village ceremonies, and in those few remarkable excentions